MILES CHRISTIANUS,

A

SERMON

Preached to the

ARTILLERY-COMPANY.

October 16. 1673.

AT

St. *Michaels* in *Cornhill.*

By *Charles Mason.* D. D.

LONDON,

Printed for *Benjamin Tooke* Book-seller, at the Ship in St. *Pauls* Church-yard.

MDCLXXIII.

Sr. *John Robinson* Knight and Baroronet, Lieutenant of his Majesties Tower of *London*, Alderman and President of the Artillery Company.

Sr. *Joseph Sheldon* Knight and Alderman, Vice-President.

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And to the whole Court of Assistants, Field Officers, Captains, and Gentlemen in that Famous and Hohourable Society.

SIRS,

I *Am prevented in most excuses, for publishing this which I scarcely dare call a* Sermon. *I cannot plead special command*

mand nor yet importunity, it was but a modeſt Requeſt, which had therefore the force of a Precept with me, becauſe I am told that my Trumpet was not ſhrill enough to be heard by thoſe at a diſtance, I wanted the new invention, or they an Otocouſticon, however under your Protection I muſt plead the priviledg of a Trumpeter to paſs without moleſtation.

Your obliged Servant

Charles Maſon.

Nil aut in voluptate ſolidum aut in Virtute munitum, ubi timor inteſtat. *Lord Bacon. Augm. Scientiarum. Lib. 6.*

Miles Chriſtianus.

A

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2. Tim. 2. 3.

Thou therefore endure hardneſs as a good Souldier of Jeſus Chriſt.

OUr deareſt Lord and Saviour, though Prince of that Peace, which he thought the beſt tidings at his birth, the beſt Salutation after his riſing from the Grave, the beſt Legacy and farewel before his aſcenſion, yet ſaith *Matt.* 10. 34. *I am not come to ſend peace but a ſword.*

And the practiſe of moſt, is ſuch, as if they were not a prediction of what would come to paſs, but an expreſs commiſſion to take up arms in any cauſe, as if thoſe to be enterd into Chriſt his Service, were to be baptized

with the waters of ſtrife, or to receive *Catalins* Sacrament of blood, as if Chriſt had ſaid to his Diſciples, as *Abner* to his and *Joabs* Souldiers, *let the young men now ariſe and play before us.* 2 Sam. 2. but indeed the chief valor Chriſt then exhorted Chriſtians to, was practice, ſuch as St. *Paul* incites his Livetenant *Timothy* to, in the words of my Text. *Thou therefore* &c. As then the antients before they joynd battel, did make ſome obſervations from the heavens, ſo it will not be amiſs to take up ſome ſignal notes by the way.

1. All the Advance the firſt Commanders in Chriſtian warfare gave to thoſe liſted in Chriſt's Service, was (as to this life) a promiſe of perſecution. And was ever any Army rais'd on ſuch tearms? This is that Invincible Argument for the truth of the Chriſtian cauſe, that Impregnable fort which can neither be ſtorm'd, underminded, ſtarv'd, nor betrayd. The Sinews of this war were not an earthly treaſure, Heaven was their Magazine, Storehouſe and Granary, like thoſe who fought for *Iſrael* againſt *Siſera, they took no gain of money, they fought from heaven.* Judg. 5. 19. 20.

2. Note Chriſt and his Commanders put no duty on the meaneſt Souldiers under them, but what they themſelves exemplified, not like *Peter* the *Hermit* in the holy war, which he had promoted (pretending a Commiſſion from God) but when they were to joyn battel, with the Enemy, fell to the Rear, ſaying.

Fall on you ſtout and Valiant men of might,
For 'tis our parts to pray, and yours to fight.

But rather as the brave *Corvinus* who comprehended the Sum of all Roman eloquence to Soldiers in two words; *viz. Sequimini me* follow me. Or *Iphicrates* the Græcian General, who being to march againſt an Enemy

Enemy in an extream cold night, that he might be a Preſident of hard-ſhip, threw off his upper garment, and went as thinly clad, as the meaneſt under his Command. Or *Cato*, when he was to conduct the broken forces of *Pompey* through the Scorcht Sands of *Lybia*, invited his Soldiers to follow him into a place where Corn and Wine were never ſeen, into a dry wilderneſs incompaſſed with horror round about; becauſe he would not deceive them with falſe hopes, or concealed fears.

3. Since our Chriſtian State ſtiled a warfare, (though Similitudes do rather illuſtrate then teach) yet, ſince there muſt be an agreement between the things compared at leaſt in the main, leſs cannot be intimated then, 1, that in the Chriſtian warfare Diſcipline is neceſſary, and as no Armies can ſubſiſt without it, ſo neither can the Church Militant. And as the ancient *Romans* prevailed more by ſtrict obſervance of Martial rules, then either by their Valor or Juſtice of their cauſe. For the latter they pretended none but a dream, that *Rome* ſhould be the head City of the whole world; ſo 'tis with *Rome*, Chriſtian 'tis a dream of Supremacy confidently affirm'd, and obeying the word of command, that carries on their work, and being kept under the ſame ſtrictneſs of Diſcipline, which *Severus* the Emperor us'd in his Armies, which being encampt by Orchards and Vineyards toucht not an Apple or Grape, as if they had not been men of the ſword but of the gown, not *Soldiers*, but *Senators*. Or *Brutus* who ſpared not his own Sons, though but Abetters in a conſpiracy againſt the City. And *Manlius Torquatus*, whoſe ſeverity is gone into a Proverb, who ſlew his Son for fighting without command though Victorious. Strict Diſcipline and cloſe order are like the Scales of the *Leviathan*, or a Coat of mail not penetrable by an eaſy impreſſion.

2. Though all who have given their names to Christ, are by profession his Soldiers, yet all are not equally concern'd in point of honour. The word *Thou* Signalizes *Timothy*, who was under St. *Paul* Governor of *Ephesus*, the prime *Metropolis* of *Asia*, yet he must endure hardness, and be Valiant for the truth, for

1. Fear in a Commander is very contagious, it may quickly infect an whole Army; shall such a man as I fly? said *Nehemiah*, had he given the word for it, it would have past through the whole body as lightning.

2. They, who are most eminent in Christ his service, those the great Enemy sooneſt Attachs, the most faithful and best resolv'd, he does not trouble himself with those who fight against Christ under his own banners, and drive on with the fury of *Jehu*, as if they would take Hell by Violence, but if he can conquer an eminent, worthy, a conspicuous Champion for Christ, for this he builds his Arches, erects his Trophies, and sings *Victoria*. Let this suffice for Survey of the out-works. I shall proceed in this Order.

1. Give you the definition of Valor by natures light.

2. Shew how 'tis improv'd by Christ his Discipline, from whence will flow a third

3. That there is much Valor requir'd to be a true Christian, that a Coward cannot be an honest man, much less a good Soldier of Jesus Christ. Provided that what is spoken be applied to our Spiritual warfare.

1. The greatest Master of reason defines fortitude to be a mean between fear and confidence *Arist. Eth* lib 3. Cap 11. but then he seems to confine it too much, as if there were no Valor at Sea as well as at Land, and in suffering as well as actions. Again, we fear many things in which usually Valor is not exercis'd, as Infamy, which a true Valiant man fears more than death

death it ſelf; for honour is his aim, nor will he for life forfeit the end of his calling. Nor is it any death that fortitude deſpiſes, but that which is uſherd in by a moſt glorious and beautiful danger, which the antient Blazoners of Valor ſet forth in *Pallas* armed with Helmet and Spear; and ſuch a beauty as proclaim'd her Divinity. But then this mettle muſt be attended by two.

1. Wiſdome (of which *Pallas* was ſtiled the Goddeſs) otherwiſe 'tis but the Valor of *Jobs* Horſe, who laughs at the Ratling of the Spear, *while his neck is cloathed with Thunder, he paweth in the valley, and rejoyceth in his ſtrength* Job 39. and ſeems to be ſenſible of honor, but is only inſpired by martial Muſick, to Act as an Enthuſiaſt, he knows not what. Common eyes Judge of Valor as they do of fencers or Wreſtlers, who if they come on Robuſtuouſly, and put forward with a great deal of Violence are Judged the braver men, when many times their own rudeneſs is the cauſe of their diſgrace, and a ſlight touch of the Adverſary gives all that boiſterous force a ſhameful foil. But a true Son of honor obſerves all the circumſtances that make an action great and glorious, therefore keeps the mean, neither declines danger when he is concerned, nor is he confident where no hope. He that fears not an evil that vaſtly exceeds all his powers to grapple with, that oppoſes himſelf to an Inundation, and ſcorns to fly from an earthquake, ſuch an one ſaith *Ariſt:* is ἀνώνυμος wants a name, unleſs we may call him a Deſperado, or in our language a phanatick Imitator of true zeal. The Philoſopher calls him θρασύδειλος that is a bold daring coward, as wanting prudence and tolerancy, the chief ingredients into well weigh'd fortitude. About the ſame Object then are converſant the Coward, the Deſperate, and truly Valiant, the firſt in defect, Second in

exceſs,

exceſs, but the third carrieth himſelf with Mediocrity between them, he neither fears danger nor does he anticipate it. When deliberately ingaged, acts as our earthly fires raging and conſuming, but before, like that heavenly gentle and cheriſhing. Moſt excellent is that of *Pliny Epiſt.* lib 1 *Epiſt* 22. *Impetu quodam ad mortem currere commune cum multis* &c; to run haſtily to death is common to many, but to make choice of life or death as reaſon and counſel ſhall dictate, is proper to great and generous minds. But to fly to death to avoid poverty, ſhame, captivity, is not fortitude but ſoftneſs and Delicacy to chooſe death; not as more honourable, but as a refuge from that he counts a greater evil. He that can endure a condition of life far worſe then death, is far more brave and reſolute, then he who ſeeks for ſhelter in a grave. *Cato* therefore muſt be disbanded from the number of the truly Valiant, for he died for fear of death, became a ſlave to avoid Captivity, and rather then grace *Cæſars* triumph would fall a ſacrifice to his own envy and narrowneſs of Spirit. He that cannot ſuffer as well as act, has neither breaſt-plate nor head-piece, has but bruitiſh Valor at beſt, which is not guided by reaſon but anger and blind appetite. Such may be μαχιμοὶ but not ἀνδρεῖοι fighters but not truly Valiant ſaith *Ariſt.* for the leaven and ferment of all actions is wiſdome, in which reſpect 'tis ſaid, *Tanti eſt exercitus quanti Imperator*, an Army is to be valued according to their general. It was the parable of the forementioned *Iphicrates*, that an Army of Harts with a Lion Captain, would be able to vanquiſh an Army of Lions, who had but an Hart for their Leader. A wiſe conduct gives this aſſurance to Soldiers, that they ſhall not die like fools, nor be caſt away prodigally. The Second attendant on true Valor is magnanimity, as inſeparable from

from it as heat from fire. Now the magnanimous man is one, who being worthy of great things truly eſtimates his abilities. This greatneſs of mind (ſaith *Ariſt.*) is as beauty in a tall, well proportioned body; ſuch only can be called proper, though leſſer may be neet, and elegant. He that is acted by this Spirit has honour for his aim, the greateſt of external goods, therefore we give it unto God. Now he that is thus qualified muſt needs ſcorn any thing that is infamous, as fraud, injuſtice, breach of truſt, lying, equivocation, colluſion &c: for all theſe proceed from cowardice and baſeneſs of mind, therefore the Antient Comœdians, aſſigned all fallacious parts to Slaves as to a *Davus* or a *Simo*, who like the Fox in the Fable plays all the prancks and deceitful ſtratagems. Again, baſe concealments are from fear, therefore he diſſembles not, ſo is cruelty, (for who more fearful then Tyrants.) Therefore the truly magnanimous is merciful, gives the faireſt Quarter, does not puniſh with death thoſe who ſurrender upon mercy, rather raiſes the proſtrate, melts him with kindneſs, as knowing that he who conquers by force only, ſuch does but half the man. *Ahabs* pardoning of *Benhadad* 1 *Kings.* 20 (if God had not otherwiſe appointed) was worthy of the higheſt Elogy. But *Seſoſtris* the *Egyptian* King who commanded his Chariot to be drawn by four Captive Princes betray'd a ranck, inſolent Spirit, unworthy of his foot-man or baſeſt groom. How far more brave was our *Richard* the firſt, who being ſhot at the Siege of *Chaluz*; and *Bertram*, who did it, being afterwards taken and brought before him, who boldly juſtified the action in ſervice of his Country; the brave Prince, not only cauſed him to be ſet at liberty, but gave him an hundred Shillings ſterling. In this he came near to *David* who pardoned the curſes and reproaches of

Shimei

Shimei (which wounded deeper a generous Spirit then any Sword can) yet after his Victory he forgave him on this account, that he was that day King of *Israel* 2 King. 19. 22.

One more Royal example of Clemency we have at home (I think not to be paralled by any History) who, God like, has not only pardon'd Penitents but advanced them to glory. But the coward never thinks himself safe while his enemy lives, therefore with trembling hands sheds the blood of warm peace.

But the truly magnanimous cannot be revengeful, is not mindful of injuries, but rather despises them, nor of contumelies, for he is secure of his honor, scorns to detract from an enemy, flatters not Princes, for this is servile and illiberal, and therefore is the most faithful Counseller to his Soveraign on the same ground that Princes are said to learn no art so truly as Horseman-ship. For the generous steed is no flatterer, he will throw a Prince as soon as his groom. Again, he designs all his actions for the publick good. *Iulius Cæsar* failed in this, minded not the common welfare, but made himself the Center of all his projections, though he knew not only how to conduct an Army, but to mould it to his mind, and to infuse into it his own Genius, yet all this ended in *Self*, the only Universal *Monarch* and *Generalissimo* of the whole world. In a word, he is no admirer of any thing the world can propose, except honor, nor is he transported with glory, because he knows 'tis due; his Sail is no more than he can bear, counts nothing profitable that is not honourable, consults his Reputation in all undertakings, and against base actions is brim full of Indignation. This description belongs to Commanders in chief, respectively to those under their power.

Now

Now from what has been ſaid I infer.

1. Againſt the great *Alexander*, that he was at beſt but a ſucceſful Murtherer, a Victorious Robber, nor was he truly great, but as great Earthquakes, great fires, great Plagues, great inundations: what he did proceeded not from true fortitude, but audacity; nor was he truly magnanimous but a ranting *Hector*.

2. Brought to this Teſt how many thouſands whoſe names have gone out with a mighty noiſe into the Univerſe, are found no better then malefactors condemn'd to the gibbet, and all the Execution they did in the field deſerves not ſo much praiſe, as that performed by the Miniſter of Juſtice. Only this is the difference; Succeſs guilds the baſeſt actions, and ſtops all mouths, but thoſe of the Valiant, who call all ſins by their names, as well thoſe which are cloathed in Scarlet, as thoſe which are hanged in chains. Prophet *Iſa.* Cap 46.12 Speak of ſuch as are ſtout-hearted, but far from Righteouſneſs. Such may be ſcourges in Gods hand to chaſtiſe Nations with, as the King of *Babylon Iſa.* 14 and the *Aſſyrian*, whom he calls the Rod of his Anger *Iſa.* 10. though he meant not ſo verſ. 7 but overruled he was by the Lord of Hoſt. The Emperors Arms bearing an Eagle with two Heads, and in one beak a thunder bolt, and the other a branch of palm, with this motto ἐν καιρῷ ἑκάτερον, each in his time is a fit emblem of Divine government, he has thunderbolts for the rebellious, and palms for the righteous; and for this he makes uſe of men as the faulconer does of

the enmity of birds, for his own end. But far they are from that fortitude which natural reason approves, much more from that which is regulated by the precepts of our Saviour. Who then is the Soldier of *Jesus Christ*? take his Character in these particulars.

1. Is that in my Text, he has learnt to indure hardness, a soft head is not fit for an Helmet, nor a tender hand for a Gantlet, such are an easy prey, as those of *Laish Judg.* 18. who lay basking in the Sun and were surprizd by the *Danites*, and still the Northern hardy Nations have been as goads in their sides, who were Sons of pleasure.

Cæsar gives three reasons in his Commentaries for the valor of the *Belgæ*.

1. They were furthest from *Provence*, where soft court-ship was practis'd.

2. They dwelt upon a Sea not frequented by such as brought in forraign allurements to pleasure.

3. They bordered on the *Germans*, a warlike Nation. These reasons made them indure hard-ship, necessary both for Spiritual and Temporal warfare.

The delicacies of *Capua* destroyd *Annibal* after he had overcome the Romans at *Canna*. Nothing can be solid that is Soft.

He

He is not like to endure much hardſhip, who is already almoſt diſſolved into jelly.

Such an one will not endure any powder but that of *Cyprus*, his bed of Honor muſt be ſtuffed with Down, covered with Quilt, and hanged with Silken ſtreamers. Yet this is he that is moſt Valiant after the fight, as the *Ephramites* after *Gideons* Victory were very angry becauſe not called to the battel *Judg.* 8. This is he that pays his debts with a *Baſtinado*, and kills thouſands with a *Jaw-bone* of an Aſs. This is he that is moſt forward to untheath his Sword for a guilded fly called a Miſtriſs, and if he receives an hurt in the Duel, the poor effeminate wretch lies trembling under the hand of the Chirurgeon, being circumciſed for his *honah*, and now he muſt have more attendance then a Lady that lies in; the door muſt not Creek, nor one puft of Wind be admitted, all muſt tread ſoftly, as the feet of time, leaſt they diſturb this Son of Thunder.

2. A true Chriſtian Soldier takes not that for a badg of honor, which the *Roman* ſlaves were condemn'd to, to fight Duels, he counts it no diminution to his Valor to fear Gods laws and the Kings; nor to do that for a ſlight and extravagant word or a Capritch of Wit, which perhaps he would not do for God, the King, or the whole world.

3. A good Chriſtian man at Arms cannot be a Soldier of fortune, ſuch an one feeds on Iron, like an

Eſtridg, and is an enemy not to any one party, but to humane Society; like a common Barreter at law, he lives by Quarrels, and whereas a Chriſtian Soldier ſeeks peace by war, as the Chirurgeon does health by exciſion, he fights againſt peace it ſelf, and would, if he could, deſtroy it, and therefore an Inditement ought to be brought in againſt him, as againſt the profeſt *Atheiſt*, in the name of mankind, but the Soldier of Chriſt makes peace his aim, as that man in *Zenophon*, who having lifted up his hand to ſtrike his enemy, in obedience to the word of Command, let it fall again, and was ready to embrace him, and turned his deadly ſewd into Friend-ſhip.

As he that is of all Religions is truly of none, ſo he cannot be a true friend to any cauſe, that will fight in any Ingagement. Therefore in the forth,

4. Place he will as far as he may, know the juſtice of the cauſe he fights for.

Conſcience of guilt abates courage, rebates the edge of the Sword, and makes the Gun recoyl on the breaſt of him that diſcharges it. As is the man, ſuch is his ſtrength, and as is the cauſe ſuch is the man, he that knowingly fights man in an unjuſt cauſe, faith with the Heathen. *Flectere Si nequeam Superos Acheronta movebo*, Appeals not to the Lord of Hoſt, but to the *Prince* of darkneſs. Therefore in the fifth.

5. Place the means muſt be juſt as well as the cauſe. Though

Though Stratagems in war may be lawful, yet not to obtain a Victory by falſhood, and breach of thoſe laws which are national and ought to be kept inviolable, for without them there can be no peace, the end of war.

So in Spirituals we may not do evil that good may come of it, for this is to fetch fire from Hell to put to that Sacrifice we offer unto God, as thoſe who baptized the *Indians* in their own blood, and made them converts to the grave, for his ſake who came to ſave, not to deſtroy.

6. The Perſons muſt be juſt that ingage in any cauſe, otherwiſe they fight againſt Chriſt under his own colours, and he is wounded in the houſe of his Friends.

David indeed had the refuſe of the People to follow him, ſuch as were in debt and malecontents 1 Sam. 22. 2. but as God makes the Divel himſelf to ſerve his end, ſo *Princes* may Imploy ſuch not to Command but obey.

But they who will do God and their King good Service, muſt firſt get the Victory over themſelves, and as that Prince is not in caſe for a forraign war, who has civil combuſtions at home; ſo he is fitteſt to go out againſt an enemy who has peace in his own breaſt.

There

There is one who writes the Hiſtory of the *Turks*, ſaith, though Monſters in peace, yet in war *vitia deponunt* they lay aſide their ſins, but then he adds *Chriſtiani aſſumunt* Chriſtians take up thoſe ſins, which they lay down, O moſt bitter reproach, and ſuch as ought to cover us with confuſion of face.

7. A Chriſtian Soldier goes not out in his own ſtrength, 'tis not an Arm of fleſh can do the work, though it could break a bow of Steel, not a mighty Army without the Lord of *Hoſt*, for the *Moabites* were vanquiſht with a ſhadow 2 King. 3. 22. *Goliah* by a ſtone and a little ſtripling.

Hiſtory tells us of many Armies loſt by miſtake, and of Victories gained not by Valor, but by fear and cowardice.

Rome, which was the head City then of the whole known world, was loſt by a ſlight moment turning the Scale, in the laſt battel between *Cæſar* and the younger *Pompey*; for King *Bogud*, an Auxiliary on *Pompeys* ſide (when *Cæſar* gave the day for loſt) wheeling about with his Brigade to Seize on *Cæſars* Camp, where his Treaſure lay, it was by his own party miſtaken for a flight, and followed by the enemy to ſuch advantage, as gain'd the day; from whence the Hiſtorians concludes *Conſilia non dant homines rebus ſed res hominibus*, men do not ſo much counſel things as things them. But a ſuperior light teaches us, that God diſpoſes of men and their Counſels; therefore we

must

muſt remember that all battels are an appeal to God, without whom all humane confidence is blind folly, which falls foul upon it ſelf, ſuch was the preſumption of the *Pompeians* before the firſt battel with *Cæſar*, they caſt dice for all the offices in *Rome*, and for all *Cæſars* Eſtate, not by might, nor by ſtrength, as the Angel told *Zech.* Cap. 4. 6. and St *Paul* gives us a compendious reaſon for it of him, and through him, and to him are all things. *Rom.* 11. 36.

And thus 'tis in Spirituals, God has promiſed Heaven to the humble and meek, *Typified* by the Land of promiſe, which was gain'd not by humane power, but by Gods gift. Nor will deepeſt Counſels prevail where God oppoſes.

Achitophel was hamperd in his own Policy. Gods peculiar hand is not in any Subject of humane contemplation, ſo ſignal and conſpicuous as in war, for contingencies are there moſt frequent; and the rareſt conjunction in the world is Valor with wiſedom. Therefore in actions beſt managed, there is reaſon to aſſign more to providence then conduct; and the great *Iulius Cæſar* after four and twenty pitcht fields, was forced to acknowledge this. Captains may call counſels, but God determines, they may order their men as they pleaſe, but 'tis God diſpoſes We have a ſignal inſtance for this 2 *King.* 19. in *Sennacherib* no man of a more Gyant-like confidence, who looked as if he would ſcatter *Hezekiahs* forces with his eyes, and ſpake as if he would diſpell them with his breath, yet God put his

his hook into his noſtrils, and drag'd that furious Monſter into his own Country, there to fall by his own bowels, in the houſe of his falſe Gods.

As all finite powers muſt be Subject to Gods omnipotency, ſo all wiſedom of man to his omniſciency. Yet.

8. Will not the Victory be obtained without indeavours and wiſe Councels? for God delights not either in fools, ſluggards, or cowards. Our ſtrength is not to ſit ſtill as it was *Iſ.* 30. 7. nor to ſtand ſtill and ſee the Salvation of the Lord as in the times of *Ioſhua.* The rule is ſo to prepare, as if God ſtood Neuter, ſo to rely on God, as if no help from man. Thus in Spirituals, *we muſt work out our Salvation with fear and trembling,* but withall humbly acknowledge, that 'tis God *that worketh in us both to will and to do.* Phil. 2. 12. 13.

9. A Chriſtian Commander aws his Souldiers more by the dignity of his Perſon than his power, and thoſe under him fear more to be cowards, than to encounter the fierceſt Enemy.

10. A Chriſtian Soldier never ſtands neuter, when Religion, peace and welfare of the Nation are concern'd, ſo the lukewarm in Religion are condemned. *Rev.* 3. 15.

Such deſerve *Metus Fufetius* his puniſhment, Commander

mander he was of the *Albans*, who having by League ingaged for the *Romans* ſtood at a diſtance, expecting the event between them and their enemies, therefore in the Cloſe, was drawn in pieces and ſhared between them.

Laſtly, as no factious Spirit can be a good member of the Church Militant, ſo no Chriſtian Soldier will be a mutineer, but will ſay with the brave *Sanjard*, rather then he will make commotion for want of pay, he would feed on one Arme, and fight with the other. From all which it follows, that there is much Valor required to be a true Chriſtian, that a coward cannot be an honeſt man, much leſs a Soldier of *Ieſus Chriſt*. The ſame courage that inabled the Primitive Chriſtians to break through the firſt ranks, made them paſs through all the *Pikes*, which the three great Generals had placed againſt them, theſe are the world, fleſh, and the Divel. Againſt this Triple league are we ingaged, when we firſt enter into the Church Militant; a bare declaration for Chriſt was in the firſt age a point of higheſt Valor.

But now the front of that Battel, which only was dreadfull to them is turned in, to ſhew to us to profeſs Chriſt is now no more danger than what is in the Artillery-yard.

They were the Deſperate Forlorn-hope, we enjoy the price of their blood, but our care muſt be, leaſt we be underminded, or betrayed by that peace we en-

joy. This must be done by keeping peace in our own breasts, for there is a warlike opposition between Body and Soul, and as civil war is of all most miserable, so in the same breast is a conflict between passions and conscience, or if the former be quiet as in deep security, mistaken for peace, if without a good conscience, they are rather husht then compos'd. 'Tis a peace dishonourable, or rather a war wrapt up in the name of peace, a Conspiracy of Soldiers against their Commander of Slaves, against their Lord Subjects, against their *Soveraign*, such as *Tully* dissuaded the Romans from, when he said to make peace with M. *Antony* was to compound for their Slavery.

Now 'tis fear that is the great disturber of reason and conscience, from this fear only, least Poverty should come upon us as an Armed man, arise all these Locusts, as from the infernal Pit, frauds, lies, cheats, perjuries, base and Servile flatteries, Treasons, and most sins against our Brother arise from Cowardise. For when men dare not trust Gods conduct in their affairs, they betake themselves to doublings and redoubts. Fear made *Pilate* deliver Christ against his conscience, and so he became a worse Slave to *Cæsar*, then the common Hang-man is in Execution of justice.

And most sins against the first Table are from perverse fear, this was the Mother of superstition and Idolatry amongst the Heathens: hence they had their placatory sacrifice to such Gods as might do them harm,

harm, and Propitiatory to those from whom they expected any good. 'Tis fear makes the ranting *Atheist* deny accounts in the next World, he dares not stand to a Trial, and fears least his pleasures should be disturbed with sad thoughts, and as the Antient taught by the *Druides*, that those who died for their Country should live again, scorned to spare that life which should return, so he whose All is terminated in the body, must needs be overawed by fear from all great and glorious actions, tending to the publick good. For such an one whose hopes end here is for *Neros* ἐμοῦ θανόντος would be willing all the world should perish with himself; or could be content to live alone, though there were none extant but himself on the face of the earth; so he may be freed from that fear which alone he saith, Unites men in humane Society. Such a one may brave it a while, as the *Leviathan* in the deep, but must needs be of an abject and Cowardly Spirit under pressures, for as those who make Dwarfs by art, keep them under by bodily restraints, such an effect have streits on servile Spirits, they become base and degenerous, but they have a contrary effect on the Noble and generous. St. *Pauls* confinement enlarged his heart because the Gospel was not bound. 2 Tim. 2. 9. how full of God and heavenly fire was that glorious *Champion* for the cause of Christ, the Sun in all his course saw not one more emulous with himself, for the common good, he fought, as if he had only assumed his body, and was no more concerned in it, then if it had been an upper garment, or that mantle which *Elias* dropt, ascending in his

fiery *Chariot*. To Conclude, the first we find excluded from heaven are the Cowards *Revelat*. 21. 8. and none but the Valiant can take heaven by Violence.

Such are more then Conquerors, others may be Slaves to their own Victories, as that *Roman* Emperor, who riding in triumph cast his eye upon a Captive beauty, and presently became a Vassal to his own Priloner; but the Christian Soldier pursues his Victory, staies not to enjoy it, and having done all, hangs up his Trophies in the Temple, ascribes all to the great Captain of our Salvation, even Jesus Christ the Righteous; to whom with the Father and Blessed Spirit, be all honor and Glory, now and for ever. Amen.

FINIS.

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